

THE DALLAS EXPRESS.



MEMBER
NATIONAL NEGRO PRESS
ASSOCIATION.

Published every Saturday morning,
in the year at 2600 Swiss Avenue
by
THE DALLAS EXPRESS PUBLISHING
COMPANY.
(Incorporated)
Dallas, Texas.

New York Office, Front and Frost
12 N. 26th Street.
Chicago Office, Front and Frost, Boyce
Building.
Atlanta Office, Front and Frost, Candler
Building.
Nashville Office, Front and Frost, In-
dependent Life Building.

SUBSCRIPTIONS IN ADVANCE.
One Year.....\$3.00
Six Months.....1.50
Three Months......75
Single Copy......10

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Entered at Post Office at Dallas,
Texas, as second class matter, under
Act of Congress, March 1879.

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No subscriptions mailed for a period
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THE DALLAS EXPRESS

has never hoisted the white
feather, neither has it been
disgraced by the yellow
streak. It is not afflicted
with the flannel mouth. It
is a plain, every day, con-
servative newspaper,
which trims no sail
to catch the passing breeze;
flies no doubtful flag;
it professes a patriotism as
broad as our country. Its
love of even handed justice
covers all the territory
covered by the human race.
This is pretty high ground,
but we live on it and are
prospering. Boys of the
press come up and stand
with us. This ground is
holy.

W. E. KING.

JACK JOHNSON.

Jack Johnson is out of prison and
according to recent dispatches hopes
to be re-instated in his former place
of favor among lovers of sport in
America. He declares himself phys-
ically as fit as ever and is demand-
ing a bout with Dempsey for the cham-
pionship of the world.

We rejoice in the fact that John-
son is again free and we still be-
lieve him one of the clearest fighters
who ever graced a padded arena,
but we also feel that his hopes of
ever again becoming the world's
favorite fighter is doomed to de-
struction.

Sports of all kinds are, or should
be clean if they are to successfully
serve the purpose for which they
are intended. Those who engage in
them must likewise maintain a rep-
utation for character and integrity
commensurate with the demands of
the profession.

Jack Johnson, wonderful though
he may be, has not done this. He
wantonly threw away the most splen-
did chance ever presented any man
of us to become an example of a
good and true sportsman for gen-
erations to come. He has had his
chance. He seemed not to appreciate
it fully. His record and reputation
are now of such character that many,
even of his own people, cannot back
him cheerfully.

There is no one among us who
does not heartily wish him success
in rehabilitating himself as a cit-
izen. But as a contender for honors
in the sport world we feel that he
has had his day.

PERSONAL PRIDE.

Personal pride shows itself in
careful adherence to the niceties of
body and clothing decreed by custom.
We are living now in an age of
schools, churches, welfare leagues
and various organizations having as
their aim, the symmetrical develop-
ment of all of us.

But it too often happens that the
information given out by these or-
ganizations of improvement does not
reach all of those for whom it is
intended. Those who need it most
do not receive it. And their failure
to receive it results in conditions
very often embarrassing to many.

Too many of our women have not
yet learned that kimonos, bare legs
and house shoes are not worn on
the streets by those who have pride
in themselves.

Too many of our young men do
not realize that it is not a dis-
grace to have bad hair, but it is a
reflection to be seen in public with
uncombed hair.

As a rule we are not careful
enough when we appear in public.
This charge sweepingly made can
be proved true by many examples
on most any street where we live
and congregate.

It is not expected that this con-
dition should maintain in an age
like this.

Years ago, bare feet on front
porches were not particularly notice-
able. They are now.

We need to pay some attention to
and spend some effort in developing
personality as well as racial pride.

BOOKER WASHINGTON'S REAL CONTRIBUTION.

Much comment was caused by the address of Dr. M. Ashby Jones, Baptist pastor of Atlanta, Ga., on Founders Day at Tuskegee in which he presented to the student body of that school an entirely new view of the real contribution of Dr. Washington to his own people and to the American nation.

A recent issue of the Tuskegee Student contains that address and even a cursory reading of it, discloses the fact that it is in reality, an unusual presentation of the life of one, fitly honored, but not altogether fully appreciated, and contains an urge toward greater hope of ultimate accomplishment.

Dr. Jones said in beginning:

"In 1872, even among the friends of the Negro the question was yet unanswered: 'Is the Negro capable of development into independence and efficiency?' Are there in the Negro personality, those faculties and forces sleeping within his spirit which may be summoned into expression so that he may attain a self-sufficient manhood? Remember that up to that date every definition that had been made for the Negro had been made in terms of slavery. As I have said elsewhere, I say today, that the damning sin of slavery cannot be stated in the fact that one man owns another man; it cannot be told in any terms of physical cruelty. Granted the most benevolent paternalism that ever held a people in slavery, and I still say that the deadly indictment against the system is that the child of a slave, even before it is born, has already had the definition of its personality predetermined for it, and the metes and bounds of its accomplishments fixed. No greater crime can be committed against a personality than to rob him of the right to make the definition of his own manhood and to determine the pathway of his own destiny."

He said further: "Booker Washington's life does not prove that every Negro can be a Booker Washington, but Booker Washington does say to all the world, that, being a Negro is no barrier to being a Booker Washington. Because Booker Washington has lived . . . there is not a dream so beautiful you cannot make it real, there is not a prophecy of your soul so splendid that it cannot be fulfilled. There is no ambition of your heart that is inspired by the God of your creation, too high or too holy for you to dare to accomplish."

Such an interpretation of the life of Booker Washington delivered to the students of the school which he founded, which has done and is doing so much in a practical way toward developing farmers, artisans and creators of real things among us, is; worthy of being carefully considered by all of us.

These times appear to us as critical. But they are not fraught with obstacles nearly so difficult of removal as those faced by Mr. Washington in developing a means of self help and sustenance for a newly freed people.

We should, in seeking for hope, courage and a way to further ourselves toward a complete realization of our development, realize that our present efforts have been made possible largely through the tremendous influence of Booker Washington and the school which he founded.

His was a life of practical striving. His dreams were of an ever growing body of doers of actual things, of definite production.

May we all appreciate the life of this, the greatest builder who ever lived among us, and, in thinking of ourselves and our striving, realize that whatever our hope, it is possible of ultimate realization.

In this same address Dr. Jones made a reference to types of leaders which contains more than the semblance of truth and which furnishes much food for thought to conscientious students. We do not comment upon it. It is as follows:

"We have reached another critical hour in the relationship of our races. I speak not as an alarmist. Crises recur ever and anon where folks move forward. So we have reached another crisis in this supreme task of democracy. And now it is the critical question of the type of leadership."

There are two types of men offering for leadership of the two races in America today. One is the man with no faith. When he is white he is ever pointing to the menace of the massed ignorances of your backward people. He never tires of telling of the long list of the crimes of the idle and degraded members of your race. He is doing his best once again to pull the world back to its old definition of a Negro.

"But if this would-be leader is black, then he is searching for every example of cruelty and injustice which is done to the Negro, and God knows they are too easy to find. He spends his time gathering statistics to prove the prejudice and hatred of the white people for the Negro. He knows no glad news, but is seeking to pour bitterness into your souls. He would blind your hearts, take away all vision of accomplishment, and throw your world into shadow."

"Then, there is the Booker Washington type, who with unclouded vision, sees all the wrongs and never ceases to try to right them, but who refuses to allow the bad to rob his vision of the good. One who believes in the Negro race, but who like Booker Washington, believes also in the white race. It is a faith not so much in what the Negro race is, as in what the Negro race may become; it is a belief not so much in the attitude of the white race to the Negro now, as in what that attitude shall be in the future. And here is the critical question, on which hinges your destiny. Which leadership will you follow?"

LIBERIAN POSSIBILITIES.

The excursion to Liberia which is being arranged for by a group of leading business men will without doubt be participated in by leaders of thought and finance from all sections of the country.

Aside from the fact that from the standpoint of an outing, such a trip would be profitable, the added authentic information based upon actual observation which would result from it makes it worth while.

It seems that to us, who trace our lineage back to ancestors who were African aborigines, there is a peculiar attraction for Africa. It is probably natural that this attraction from the standpoint of American history and the fact that even now, our people have control of the government of Liberia, should center there.

But if reports of the fruitfulness and need of development of that country are true, that attraction should take definite form and our energies should be directed toward making realities of our dreams of its perfection.

We believe that this excursion will cause some such movement to develop to the extent of becoming more than purely visionary.

While we have been afflicted from time to time with projects for our wholesale emigration to various parts of Africa at different times, never has a single promoter of such a scheme argued its feasibility from the standpoint of financial advantage nor has it ever happened that first hand information been given of the real conditions existing there.

Marcus Garvey with his Universal Negro Improvement Association has probably come nearer to establishing a workable program as concerns the American Negro in relation to Liberia than has any other promoter. But as yet the general public can not be convinced that his method of approaching it is not fraught with tendencies which may become dangerous.

Liberia eventually will be developed. It now is an almost virgin field, which with the application of hard study, careful capitalization and pioneer spirit by us may be turned into a governmental accomplishment of great credit.

We do not think of it as a haven for a distressed people. In fact, we may not be so distressed as we now feel. But as an opportunity for a kind of development which we have not yet tried, but for which we profess to be capably equipped, it cannot be excelled.

We believe that future years will witness, not necessarily a wholesale emigration of American Negroes to Liberia, but a development of commercial relation between our financiers here and representatives there which will prove infinitely advantageous.

We hail this excursion as a means of more fully determining Liberian possibilities.



THE PROPER STATE OF MIND.

The question as to what is most advisable mental attitude for the Negro in America is a matter of question and worthy of serious consideration. First and foremost is the necessity that we as a race persistently combat the inclination to think of ourselves first as Negroes and then as American citizens. This, we concede, is apparently unreasonable in view of the fact that it is the purpose of those of the opposite race who entertain feelings of malice and prejudice, and even many who practice no direct discrimination, to maintain a distinct classification for the Negro. It has been said that the American nation is essentially white. In spite of one-tenth of the population being colored and the process of assimilation revealed as surprisingly operative by the recently announced census figures covering the last decade. However, the objective of the Race is a full accession to the just demand for equal recognition as citizens of the United States and participants in all of the Constitution's guarantees. There can be no acceptable compromise.

We must rigidly preserve from the aggression of obviously unfair treatment our loyalty to our country and respect for its principles. History presents an eloquent testimony of the allegiance of the Race in the face of injustice and oppression, and this is a bitter reproach on the honor of Americans as nobleness and not forgetfulness has been exemplified. Since so little of the democracy for which the recent war was fought has been rendered the Negro there has been a disposition to hold American ideals in slight esteem; but this must be suppressed because the hope of our ultimate elimination of all restrictions is bound up in an unceasing appeal to America's conscience. Yet we must not assume an extremely passive position. Every rightful demand represents a challenge to the fundamentals upon which the nation is builded.

The continuance of persecution and usurpation, recurrent race wars, terrorism, the denial of the ballot, the travesty of the law and the prevalent depression have all combined at this present time to assail the inherent optimism of the Race.

The weight of the burden becomes unbearable, and we question our ability to withstand the numerous forces which confront us. Consequently our cheerfulness is subdued by the distressing situation. We realize that our peculiar economic status is in itself sufficient cause for hardship during this sub-normal period, but in addition to this we must meet with the foregoing elements. Now optimism is a combination of hope and courage. There are characteristics of the Race, but are by no means immune from the effects of calamity. Should courage and hope depart as a result of the pressure of conditions, it is only logical to assume that they would be succeeded by disappointment and desperation. We hasten to demonstrate our own still available source of good cheer by stating that in our humble opinion governmental action and business recuperation will precede the retrogression of the Race to this mental state. But the fact that a menace exists is sufficient reason for concern. It is true that these are trying days for all, opposite color notwithstanding, and it is that these are crises that the genuine spirit is most appreciated and so seldom encountered. To possess enough sheer grief to keep smiling in the midst of seemingly disastrous circumstances is to exhibit a spirit which cannot fail to emerge on top. This is the ideal morale for the Race to-day, although we would urge avoidance of the extremity which manifests itself in the abandonment of the restraint born of good common sense.

Most objectionable at any time and particularly so now is that propensity for carping criticism which is all too prominent within our Race. It is nothing more or less than a warp in one's disposition which causes a ruthless attack on the best institutions and organizations which we possess. It is undeniably evident that perfection has not yet been reached and that improvements are quite possible and even necessary, but why deride those things which are the very best we have? Don't vent on others the bitterness which is attributable to your animus against yourself. Be an optimist. You can doubtless do more for betterment with a cheery smile and bright word of encouragement than all your criticism would accomplish.—The Cleveland Call.

THE EXAMPLE OF THE JEW.

The counsellors of the Negro are legion. There is being offered every kind of advice calculated to advance the race. We are somewhat over-supplied with advice. Most of the advice given is theoretical and superficial. In our effort to make a profitable selection, we are confused.

Practical demonstrations of principles make the most lasting impressions. Indeed, the slogan of the world today is: "Show me." If the Negro is looking for a demonstration of race advancement, he has but to observe the rapid strides of the Jew. The Jew is offering to the world a practical demonstration of advancement. The Jewish race has long since sensed the virtue of developing from within, and not under force of influences from without. The Jew has abandoned—if indeed he ever adopted—the ideals of any people save those of his own. The Jew has said to the world that the Jewish ideal is good enough for the Jew. Self development among the Jews is not based upon what other races have done, are doing or advise the Jew to do. The Jew has taken stock of himself. He has decided what the ideals of the Jew shall be, and all the world is helpless to change him. This is a sign of development from within. The Zionist movement is for the Jew and by the Jew, under Jewish leadership. The movement is not a counterpart of anything the Jew has borrowed from any race. It is inherent in the Jew. It is his idea, developed by him. The world may approve or disapprove, but the Jew moves on under his own guidance and his own ideals, which to him are best suited to his purposes as a race of people.

Criticism enhances his ambition, and whets his sense of pride. Oppression has been his food for centuries; and his answer to his oppressors is given not in words, not in retaliation, but in deeds which carry the voice of many waters.

The Jew does not complain that he is shut out of any kind of business. He simply enters that business and competes. He does not beg to be admitted into the industries of the world. He just goes into them. He is not exercised over the accusation that he is a selfish race. He just continues to preserve his race. He pretends to be nothing but a Jew, and he is that with every fiber of his being.

The Negro offers a striking contrast. The Negro is not satisfied to be a Negro with every fiber of his being. He has no race pride because he listens to his critics who tell him that he is "nothing." The Negro is about to believe himself to be "nothing" because he pays too much attention to those who insist upon making the Negro know and feel his "nothingness." The Negro is seeking to copy the ideals of others, rather than look within to his own ideals. He develops, if it may be termed development—from without, rather than from within. He looks to others for his "one" rather than to himself. If he has any qualities of his own, he abandons them as soon as some other race criticizes those qualities. He is being driven from pillar to post by critics who amuse themselves by keeping the Negro changing from one position to another with a corresponding stagnation of race ideals, race ambitions and race independence.

The Negro is proud of himself until he is told he is a Negro. He is content with his identity until he is told he is a Negro. This one reminder serves to unbalance him, to obscure his vision, to divert his course and to work his everlasting instability.

The Jew is not so. To call him a Jew is to make him stand erect. To call him a Jew is to whet his pride in his name. To call him a Jew is his ambition. The Negro can find no greater and more worthy example than the ever proud, ever progressive, ever self-confident Jew.

—Pittsburgh Courier.

LEADERS.

One of the strangest things in nature—something that determines whether you are to be a success or a failure—is reported by a Cleveland man just back from a fishing trip in Canada.

He saw a school of thousands of baby salmon trout, about half as long as pins, swimming in military formation, following a leader.

"That leader looked just like the rest," says the fisherman. "What made him take charge of all the others? And what made the others follow him as naturally as the rear wheels of a jitney follow the front wheels?"

If you can fathom that problem, you have the secret of success. The fisherman took a minnow net and caught the tiny trout leader. Immediately another baby trout took the leader's place and the school swam on without an instant's pause.

Is that just instinct? Human beings do the same.

In Chicago, 100 unemployed Negroes thought they'd found a way to escape rent. Along the tracks of the Illinois Central Railway, they built

a dugout, like those back of the lines in France during the war.

The important news in the incident is that those 100 men at once found it impossible to live together without establishing a government—a leadership. They had their own council, a mayor, a judge, a police force and a quartermaster's department.

You can't get away from this thing called leadership.

If you were shipwrecked on a South Sea island with two friends, it wouldn't be 10 minutes until one of you three would become ruler—step forward as leader, begin to give orders and take the initiative in hunting food, building shelter and selecting a location for a beacon-fire to attract passing ships.

Wild geese fly in wedge formation, with a leader at the head. Shoot that leader and the formation will close up without stopping, a new leader taking the former's place.

Even the timber wolves, hermits by nature, run in packs with a leader during the winter, as a combination for war, for acquiring food.

In parts of China, men live without religion.

In ancient Sparta, they lived without the family institution.

But wherever men congregate, that organization called government—leadership—is inevitable. It's a natural law—to have a leader.

—Cleveland (Ohio) Press.



The pickling season brings many housewives to the preparation of many delicious mixtures. The inexperienced sometimes find that there is a real pickle taste to the pickles they make. The trouble is that a steel spoon was used for stirring the pickles. The wooden spoon is better and leave no metallic taste in the pickles. The pickles should be cooked in an enamel or aluminum vessel and they should be put up in glass jars or bottles. Following are some recipes which will prove satisfactory.

Chow Chow.

One quart large, tender cucumbers.
Two quarts onions.
One head cabbage.
Six green peppers.
One quart green tomatoes.
One-half pound mustard.
One gallon vinegar.
Two cups sugar.
Two cups flour.
One ounce turmeric.
Peel and chop all vegetables and salt (using one cup of salt) overnight. Next morning heat and squeeze out all the juice and place in a kettle the following:
One cup scraped horseradish.
One ounce turmeric.
One ounce whole cloves.
One-fourth pound whole black pepper.
One ounce cassia buds or cinnamon.
One pound white mustard.
Half pound English mustard.
Mix and apply to the hot, sliced vegetables and mix well. Cover with cold vinegar and let cook ten minutes. Seal.

Tomato Catsup.

One gallon of strained tomatoes.
Six tablespoons salt.
Three tablespoons black pepper.
One tablespoon cloves.
Two tablespoons ground cinnamon.
Two tablespoons ground allspice.
One and a half pint vinegar.
Boil down to one-half the original bulk and bottle while hot. Toward the latter part of the cooking, it must be watched carefully, as it scorches easily at this stage.

Chili Sauce.

Twelve ripe tomatoes.
Two onions.
One green pepper.
Three-fourths cup sugar (brown).
One teaspoon cloves.
One teaspoon cinnamon.
Half cup vinegar.
One tablespoon salt. Chop ingredients, add spices, sugar and vinegar and boil carefully to keep from scorching, until thick, and bottle while hot.

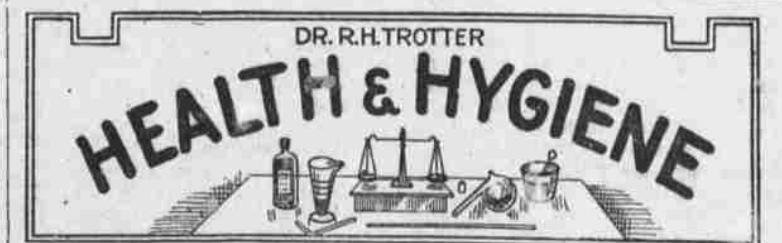
LITTLE THINGS THAT HELP.

Your Hot-Water Bag Need Not be Discarded because of a small hole; cut a strip of adhesive tape to fit, heat it slightly and press it over the hole; it will last quite a long time.

This Stretches Quite a Few Dollars: Paper your kitchen, laundry or bathroom walls with inexpensive paper; then cover with a thin coat of white varnish. Be sure that the walls are thoroughly dry before the varnish is applied. Paper so treated will last much longer than the ordinary paper; is easier to keep clean and is cheaper than gilded oil paper.

Solder Up the Holes in Your Tin Articles at home. Fold a scrap of tin over the hole and apply the tip of a red-hot poker to melt it in place. The solder may also be melted from old tin cans.

Prune Stone Kernels, when chopped, make a good substitute for almonds in cooking. And the inside part of pumpkin and squash seeds may take the place of nuts in candies.



THE PREVENTION OF THE SPREAD OF MALARIA.

The Malaria season of 1919, was one of the worst in the country. The number of cases and pernicious type. The exceedingly mild winter, permitting undisturbed propagation of mosquitoes through out the entire year. For this reason it is essential that something be done to check the spread of mosquitoes. One is swatting the mosquito in the great out-of-doors. It is very effective, but becomes rather dangerous when attempted in the manner that many folk practice in destroying flies. Swatting the mosquito must be interpreted in the broader sense of attacking them in their breeding places. This can be done by putting kerosene on the surfaces of small and stagnant pools of water in swamps, cisterns that are not in use and rain barrels or any other here quiet or stagnant waters or cisterns are found. Screen all openings in the home and out houses as a measure of protection against the fly as well as against the mosquitoes. The importance of destroying the mosquito is better realized by considering the loss from malaria which is over \$10,000,000 a year, paid by the people of Texas, for the privilege of being sick with this disease. The following modern "commendations" should be kept in mind: 1. Remember, thy garbage can, keep it covered; every day shut thou fill it and then shall thou scavenge empty it, lest thy garbage can be a home for the mosquito. 2. Thou shalt cut the weeds on thy vacant lot lest it become a hiding place for old cans, paper and different sorts of trash as well as flies and mosquitoes. 3. Thou shalt clean out the habitation of thy horse and cow frequently, lest the flies breed there and spread some of the many death dealing diseases. 4. Thou shalt starve the fly that thy children unto the third and fourth generation shall not have to smite him later. 5. Look thou not upon milk when it comes from an unclean dairy, for the doctor will not hold the child if thy infant sicketh therefrom. 6. Thou shalt clean thy house thoroughly, wisely and often, that germs breeding dust shall not accumulate to affect thee and thy husband, thy children, and the stranger that liveth in the next block.

BLUE LAW ADVOCATES REACH WASHINGTON.

(A. N. P.)
Nashville, Tenn., July 21.—Noah W. Cooper of this city, of the state of Tennessee, Methodist Sabbath-saving Crusade, who says his organization represents a number of delegates from southern states who, he states, will reach there soon, to bring their campaign before Congress. He has campaign will present to every member of Congress, a petition asking for the passage of a law prohibiting any law from coming in his daily task on the Sabbath.